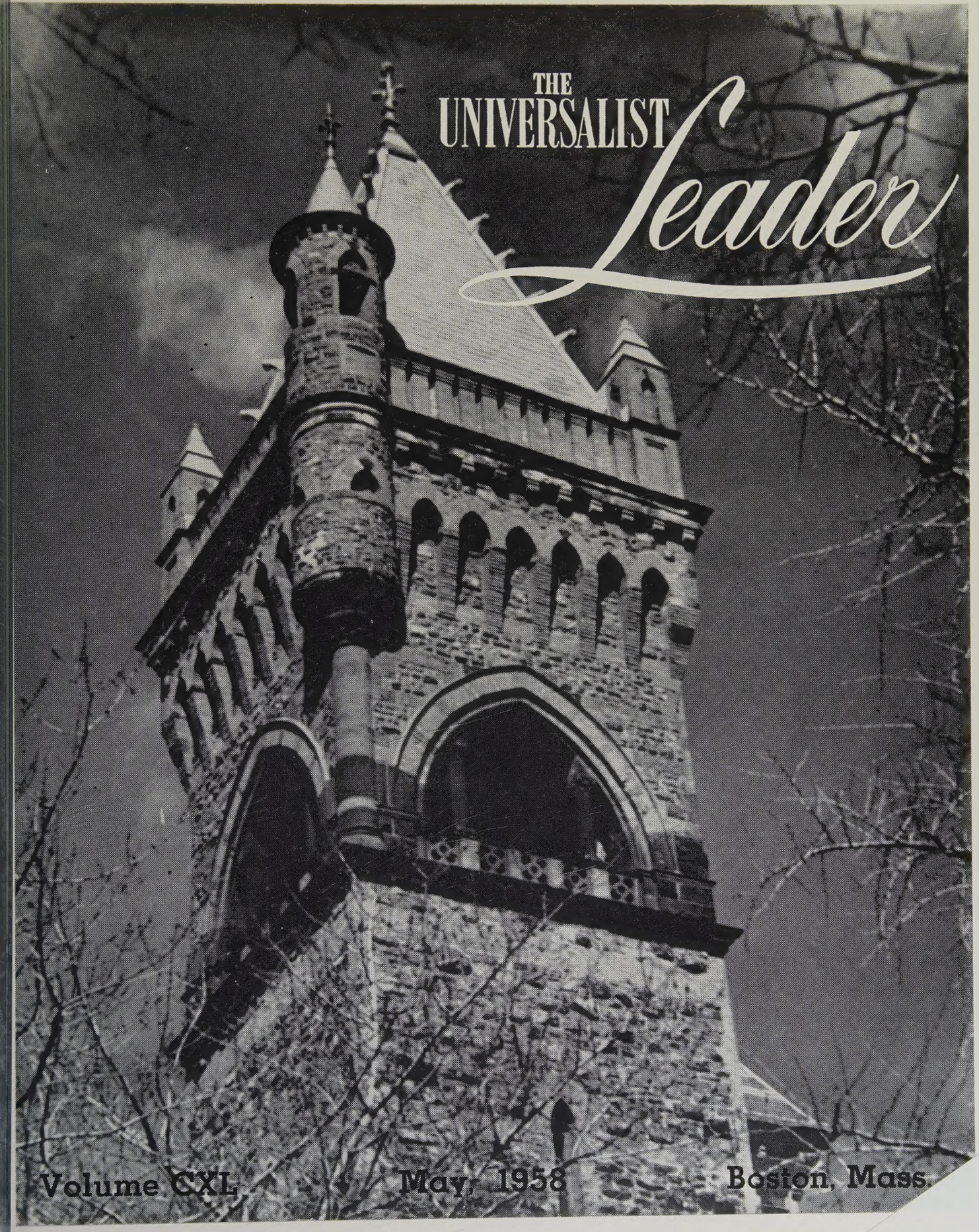
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A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

May, 1958 — No. 5

The cover portrays the tower of the Gothic structure which houses the First Universalist Church of Lynn, Massachusetts. The Lynn Church, last month, celebrated one hundred and twenty-five years of service and thirty years of the ministry of the retiring minister, Dr. William Wallace Rose. This splendid picture was taken by one of the younger members of the parish, Charles E. Nickerson.

Walter R. Henshaw, historian of the Lynn Parish, and his able assistants, have put us in their debt for the facts and the arrangement of **The Lynn Story, — a Record of One Hundred and Twenty-Five Years.**

R. M. Karapetoff Cobb, great-granddaughter of Dr. Sylvanus Cobb, was asked to give a toast at the banquet for Dr. and Mrs. Rose. This **Toast on the One Hundred and Twenty-Fifth Anniversary of the First Universalist Church,** Lynn, is here published by request.

Henry F. Pommer, English professor and Universalist minister, in this number gives us his fourth fascinating **Letter from Britain.**

Robert Cummins, former general superintendent of The Universalist Church of America, now special consultant to the State Department, has, at our request, written an interesting story which reveals the importance of the civilian technical aid program of our government. The very spirit of this work is expressed in Dr. Cummins' title, **People, Not Things Most Important.**

The Lynn Story A Record of One Hundred and Twenty-Five Years

Mabel Abbott Hutchinson Chancel

EARLY in the 1830s, young Jesse Attwill of Lynn, Massachusetts, came bursting into the house with the breathless cry, "Mother! There's good news from Swampscott. We are *all* to be *saved!*"

He had been attending a meeting in that neighboring village where the Rev. Sylvanus Cobb of Malden, a "universal salvationist" was preaching. Mr. Cobb had been invited by Swampscott fishermen, after hearing the enthusiastic reports of the man and his message from Charles Hill, a Malden fish dealer, who bought his fish from them.

It was good news the eloquent Sylvanus Cobb brought to Lynn. For those were days when demons shrieked above every tempest, and Satan sat by the bedside of the dying, to snatch the soul to hell. Week after week, this devoted Universalist preached to ever-increasing congregations in the Town Hall until the day came when the First Universalist Society of Lynn was organized, March 25, 1833, embracing as specified in the resolution adopted "the faith of such everywhere spoken against."

The members were "come-outers" from the established churches, and most of them craftsmen and from the common people.

Three months later a Sunday School was formed, "to guard with jealous eye the infant mind against the withering influence of popular heathenish superstitions." Dr. Cobb had done a good work.

Just one year after the organization of the Society, the members of this sect "everywhere spoken against" decided there was but one answer to these calumnies. They passed a resolution, as follows:

> Regarding the religion we profess as a Religion of the heart and life, as well as the understanding, and viewing the too frequent preaching of doctrinal sermons as profitless, Therefore, Be it Resolved, that we respectfully submit to our esteemed Pastor our feelings on this subject, and suggest to him the advantage of practical topics, and such discourses best calculated to win the mind to a love of the Gospel, to quicken the affections, and to strengthen in the heart the principles of virtue, and to kindle and foster the spirit of true devotion.

Of the above, Dr. Frederic W. Perkins, former minister here, wrote: "Think of that coming from a Church but feebly established, in a hostile community, when theological controversy was the staple of preaching."

The first minister, the Rev. Josiah C. Waldo, saw the new society settled in its own meetinghouse in 1835. Fifteen years later the building had to be enlarged (by cutting in half and inserting a section) and the same operation repeated in 1864. The record reads: "In the midst of a gigantic war, we have changed pastors, remodeled our church, and the Society was never more prosperous, the pastor

Junior High Department, Mrs. Louise Malvern, Supervisor

and people never more harmoniously wedded." That harmony still prevails; the Church has never known a schism.

The pastor referred to was Dr. Charles Wesley Biddle, seventh in succession from Mr. Waldo. During his pastorate, the present magnificent edifice on Nahant Street was built in 1873 at a cost of $150,000. The first meetinghouse cost $4,625.

By this time, laymen of prominence and means were at hand to form the building committee. The cornerstone was laid in 1872 and within a year, one of the worst depressions in American history — the Panic of 1873 — brought idleness to Lynn and the default of subscriptions to the building fund.

In this grave emergency, three young and generous and dedicated businessmen gave $30,000 each to save the project. Their names: Benjamin F. Doak, Benjamin F. Spinney, and Joseph Davis. The dedication of the new church occurred September 11, 1873.

The walls are of porphyritic stone, taken free from a ledge in Lynn. The trimming is of brick and free stone. The interior finish is brown ash with deep wainscoting and rough plastered walls; the architectural style Gothic, cruciform in design, the massive timbers forming the arms of the Cross.

There have been two notable alterations to the interior — one in 1910 when the four-manual Austin organ was installed; the other in 1940 — the Mabel Abbott Hutchinson Memorial Chancel with the rose window. The Chancel has a crimson dorsal background against which is suspended a golden cross, illuminated by indirect lighting. A mammoth arch encloses a rose window, choir stalls, organ console, lectern and side pulpit, all of stained oak.

A new carpet was laid in 1940; a new heating system — furnace stokers, radiation in the period 1945-48.

The fathers, so jealous to guard "the infant mind from heathenish superstitions" failed to provide quarters for their religious education other than the vast vestry below the sanctuary. This was filled in the old days by classes jammed together, all studying the same lesson. Good work was done here by consecrated teachers, but it was not good enough for the changing concepts of religious education.

By 1952, the need for adequate facilities became so obvious that plans were drawn for a schoolhouse on the lot in back of the Church and Parish House (the latter a dwelling bequeathed in 1917 and enlarged in 1928) to be connected to the latter on three floors.

The ground floor is given to a spacious assembly room and/or chapel, to be named Spinney Hall. Here would be built a small chancel with curtained altar, the curtains to be drawn when the Hall was used for social functions.

The building committee had the use of $25,000 willed the Church by the devoted Benjamin F. Spinney and released by the death of his equally devoted son, Frank C. Spinney. Some $40,000 more was needed. In ten days the sum of $44,412 was pledged by three hundred and forty-two individuals and the several auxiliaries. Ground was broken in June, 1952, and one year later the schoolhouse was dedicated on Children's Sunday, June 14, 1953.

The Lynn Church has had but twelve ministers to the present time. They are:

The Rev. Josiah C. Waldo, 1833-1838; The Rev. Lemuel Willis, 1839-1842; The Rev. Horace Gardner Smith, 1843-1844; The Rev. Merritt Sanford, 1844-1848; The Rev. Darwin Mott, 1848-1850; The Rev. Elbridge Gerry Brooks, D.D., 1850-1859; The Rev. Sumner Ellis, 1860-1862; The Rev. Charles Wesley Biddle, D.D., 1862-1879; The Rev. John Coleman Adams, D.D., 1880-1884; The Rev. James Minton Pullman, D.D., 1885-1903; The Rev. Frederic Williams Perkins, D.D., 1905-1927; The Rev. William Wallace Rose, D.D., 1928-1958.

Dr. Charles Wesley Biddle saw the Society from the old meetinghouse to the new. He served seventeen years, which, in his own words, was "a period of unbroken harmony and affection."

Senior High Department, Albert Clark, Leader

Primary Department, Mrs. Libby Green and Marguerite Bowlby, Supervisors

The beloved Dr. James Minton Pullman served from 1885 until his death in 1903. The Pullman Mission is named in his honor, having started as a flower mission in 1885 to arrange flowers in the Church and later distribute them to sick and shut-in. Dr. Pullman helped form the Associated Charities of Lynn, now the Family Service Society, and was its president until his death.

The people to this day are reminded of Dr. Pullman as they repeat every Sunday his confession of faith, the second part of which reads:

> *Minister*: — Believing, then, that all evil can be overcome, what ought to be the fixed purpose of your soul?
>
> *People*: — To be a worker together with God toward so great a good, with all my heart, and with all my soul, and with all my mind. To follow loyally that Son of God who has declared everlasting war upon ignorance, disease, sin, death, and all that makes man miserable. To fight against all evil, in myself and in others; to take the side of the oppressed against the oppressors; to stand for righteousness and never give up; to do justly, to love mercy and to walk humbly before God.

More entrenched in living memory is Dr. Frederic Williams Perkins who served from 1905 until his call in 1927 to build the National Memorial Church in Washington, D.C.

Dr. Perkins' sermons were notable for the scholarly presentation of the secular and religious issues of that period, and his ministry for his participation in civic and benevolent agencies of Lynn.

Dr. William Wallace Rose inaugurated his pastorate on January 15, 1928. He came from a successful pastorate in Rochester, 1919-1928. He has served the Lynn Church for thirty years, by far the longest period of any of its distinguished ministers. The thirty years have been crowded years amid the amazing changes of this twentieth century. In 1928, the city and the country were at the apex of unprecedented prosperity. The Roaring Twenties of free spending were followed by the longest economic recession in our history. The challenge to any Church to stay financially sound was indeed sobering. The Lynn Church has felt the pressure of changing times but it is a source of pride and satisfaction that under the inspiring leadership of Dr. Rose, the challenge has been met. The Church today, one hundred and twenty-five years old, is in excellent shape. The Parish is clear of debt despite heavy drain for expensive repairs — a sum of $40,000 in the period 1948-57. The membership is well over five hundred families, even though not more than a quarter of present constituency were members in 1928 to hear Dr. Rose preach his first sermon.

Other highlights of the years 1928-1958 not previously mentioned include:

The Parish House remodeled and enlarged, the present kitchen added, and the building joined to the main edifice on two levels. 1928-29.

Formation of the Opportunity Club; later named the 20-30 Club, and now the Young Adult Fellowship.

Publication of "The Times" weekly bulletin

Junior Choir

mailed to members each week, and given out Sundays. 1931.

Innovation of the candlelighted sanctuary on nights of Holy Thursday and Christmas Sunday.

Installation of a public address system in sanctuary and vestry.

Change of hour of Church School sessions to coincide with hour of morning worship.

Organization of the Couples Club, the Chorus Choir, and re-organization of the Every Day Club.

Major repairs and reinforcement of the Tower, badly weakened, and luckily in time to withstand the 1938 hurricane. 1937.

Six Memorial windows added, given by members of the Spinney, Breed, Symonds, and Sargent families.

Dedication of World War II Memorial and Book of Remembrance. 1944.

The Re-pointing and water-proofing of the Church walls, and replacment of most of the 75-year-old slate roof. A 5-year project completed last year.

During this pastorate, four young men entered the ministry: the Rev. David D. Rose, Salem, Oregon; the Rev. Gordon B. McKeeman, Palmer, Mass.; the Rev. David H. Cole, Chicago; Richard F. Drinon, a graduate student at Tufts. Two laymen of the Church asked for ordination: the Rev. Carl A. Hempel, retired, and the Rev. Earle W. Dolphin, Turner Center, Maine. Dr. Tracy M. Pullman, Detroit, the late Rev. Edward Barney and the Rev. George H. Thorburn were also of this Church.

The Lynn Church was the first in our denomination to employ a full-time director of religious education. Carl A. Hempel came to that post during Dr. Perkins' pastorate. The appointment of Alice M. Harrison in 1936 marks the first of our women directors. Miss Harrison organized the Church School on a departmental basis, introduced a modern program of religious training of youth and imparted to teachers and pupils her enthusiasm and vibrant spirit.

Helen M. Gresty came to Lynn in 1946. Miss Gresty gave unselfishly of her time and energy to the Church School.

Mrs. Doris Bright served as director from 1955 to 1957. Mrs. Robert F. Needham became the director in 1957. The School is blessed with a dedicated and loyal group of lay workers who quietly assemble every Sunday to guide our children and youth in a rich religious experience.

Another decided source of strength through the years has been the Church's long-established rule of required rotation in every elective office, from Board of Management and Board of Stewards, down to the auxiliaries. Among the latter are: The Pullman Mission, affiliated with the A.U.W.; the Every Day Club of Business and Professional Women; The Men's Club, Couples Club, United Adult Fellowship (young adults), Liberal Religious Youth, Chorus Choir and Junior Choristers, and Ushers Guild (32 men serving each Sunday by eights). A Church Cabinet and a Religious Education Committee round out the lay leadership.

During Dr. Rose's pastorate the Church has become increasingly an everyday Church, serving the community of greater Lynn.

The annual reports of the Board of Management for the years 1947-1957 tell us that there are over 400 meetings annually within the Parish property with 30,000 people in attendance.

It has been a period in which those who loved the Church blessed us with memorials and legacies. One of the latter is The Spinney Trust, with provisions remarkably and intelligently drawn. The Trustees working through a permanent Investment Committee are directed to use the income from the Fund for charitable religious, educational, scientific and literary purposes. A Charities Advisory Committee recommends the grants to persons or agencies. The Fund now stands at $257,673 book value. As of March 1, 1958 the sum of $54,910 has been distributed to individuals and agencies.

The Will provided also for a lifetime annuity for Dr. and Mrs. Rose.

During his pastorate, Dr. Rose has given of his time and special talents to civic agencies. This and

his daily column, *A Thought for Today,* in the *Lynn Item,* plus his editing of the Church's weekly publication, *The Times,* are all a part of the life of Greater Lynn.

In June of last year, Dr. Rose announced his intention of retiring by the time of the Church's 125th Anniversary in March 1958, and hoped that his successor might be ready to take over by that date. The Trustees appointed a Pulpit Committee, but at this writing, April, no decision has been made.

An informal reception was tendered Dr. and Mrs. Rose on January 26, in celebration of their thirtieth year in Lynn. In the receiving line were their son, the Rev. Daniel Drew Rose of Wyoming, (more recently called to Salem, Oregon), their daughter Mrs. Martha B. Thompson, and three of their seven grandchildren: Christopher, Holly, and Carol Thompson.

The Roses were presented with a scroll "In Remembrance" containing the signatures in facsimile of more than four hundred parishioners, and a check in appreciation of "Thirty wonderful years of Love, Devotion, and Leadership."

Meanwhile the Board of Pastor and Stewards assumed the responsibility for the Anniversary Celebrations. Ten special events were scheduled, dating from February 25 to March 30. Included were four midweek lecture-forums on Universalist history and theology; three Sunday morning services, presenting the past and present of the Church and forecasting the future; two Sunday afternoon meetings, the one a commemorative service, the other a cantata by the Choir. The Anniversary Banquet was held on the Church's birthday, March 25.

Guests who graced these occasions included the Rev. Gordon B. McKeeman, Prof. Ernest Cassara, the Rev. Albert F. Ziegler, Dr. Max A. Kapp, the Rev. Philip R. Giles, the Rev. Frederick L. Harrison, and Dr. Emerson H. Lalone.

Such is the story of the Lynn Church and of the people and forces which made it. However, no factual record is sufficient to account for the hold of our Church on the lives of its people. This is another story whose writing is on hearts of flesh. Perhaps the secret of it is the following Purpose, only recently adapted from a source unknown, but in force since the founding fathers resolved to make their Universalist faith a way of life:

> "Our aim: To make Religion as Intelligent as Science — as Appealing as Art — as Vital as the Day's work — as Disturbing as Conscience — as Intimate as Home, and as Inspiring as Love."

"A TOAST" — 125th ANNIVERSARY UNIVERSALIST CHURCH, LYNN

On July 17, 1798, a year before the death of George Washington, Ebenezer Cobb, Jr., a Universalist who had been a young soldier in Washington's Continental Army, was called in from the clearing of his first little farm in what is now Norway, Maine, to learn of the birth of his fourth son, Sylvanus.

Thirty-three years later, on May 12, 1831, that former farm boy, by then the famous Universalist missionary preacher, Sylvanus Cobb, Sr., came here from Malden by invitation of the fishermen of Swampscott. The Thursday evening meetings which he conducted, first in Swampscott, and then in Lynn, so spread the news of Universalist Salvation, that they resulted in the gathering of this church.

On the first memorial Sunday in the beautiful sanctuary, listening to preaching the like of which is seldom heard, even in the great cathedrals of New York city, the very walls and the massive beams seemed to present me with a personal challenge, on which I am glad to report to you tonight. It was this: "When, and where, was this church *really* founded? What was there in that little farm boy, which enabled him to be responsible for the beginnings of this magnificent structure, this one man Riverside?"

To meet this challenge and find the answer, it was necessary to search out the old family homestead in Norway, Maine. The search proved difficult, for a town's memory is short. But, several years later on, it so happened, the one hundred and fifty-eighth anniversary of Sylvanus Cobb's birth, I stood at last in the fields beside the characteristic little Cape Cod farmhouse, built in 1802 by Ebenezer Cobb, Jr., to shelter his growing family, and almost unchanged today.

And I thought of my great-grandfather Sylvanus' own story of himself as a little boy of thirteen, longing to advance his education and begging his homespun Revolutionary War veteran father for a grammar. Then, when the volume of which the lovely Victorian title of "Bingham's Young Ladies' Accidence" had been furnished him at considerable family sacrifice, for books and cash were scarce on the frontier, finding he could not understand nor learn from it.

I realized how all the generations of us here tonight and then unborn, should have been holding our pre-embryo breaths that day back in 1811, while

Completing plans for the Sixteenth World Congress of the International Association for Liberal Christianity and Religious Freedom to be held August 9-16 on the campus of the University of Chicago are left to right: The Rev. Edward Cahill, Atlanta, Georgia, Universalist-Unitarian Church; Dr. H. Stewart Carter, Cambridge, England, executive vice-president, international group; the Rev. Dana M. Greeley, D.D., Arlington Street Church, Boston; the Rev. Dana E. Klotzle, executive director, Universalist Service Committee.

Left to right: Dr. Ernest Kuebler, acting director, Council of Liberal Churches, Universalist-Unitarian; Dr. H. Stewart Carter, Cambridge, England, executive vice president of the international body; the Rev. Philip R. Giles, general superintendent, The Universalist Church of America; Dr. Dana M. Greeley, Arlington Street Church, general chairman of the host Universalist-Unitarian Churches.

a discouraged little thirteen-year-old boy decided on our destiny.

And when he refused to give up, but chose instead, as he relates in his memoir, to bear the little grammar-book with him in his pocket all the following summer while about the labors of the field, and while driving the oxen at ploughing, and in teaming up firewood for the winter, and thereby commit the book's entire contents to memory throughout, becoming as familiar with the rules of English grammar as with the alphabet — then, I thought, looking out over the same lovely view that had inspired the young Sylvanus to greater things, that was the day on which the founding of the First Universalist Church of Lynn became inevitable!

This I am telling you tonight, because it cannot be denied that in the heart of each and every one of us here is concern at what is in store, when that gifted and beloved couple, Dr. and Mrs. William Wallace Rose, lay down the work they have carried on for over thirty years. And it is good to have an anniversary at such a time, so that we can look at our heritage, and at the courage of those who left behind all this they so loved, for us to enjoy, and for us to change.

Our Universalist forebears gathered this church at a time when the intellectual center of America lay in its rural regions. It was a golden age, when the humble man, who had just thrown off the old world tyrant's yoke, thought for himself.

For the past several months, we have realized that one of the prices we pay for having a friend is to lose him — more often than not, now, through retirement made easier by foresight and social security!

On this 125th anniversary, you have asked for a toast from the great granddaughter of Sylvanus Cobb, the minister who came all those weary miles on horseback and gave so unstintingly of his strength each week to form this parish. My toast is in the paraphrased words of the great English writer, who might have been speaking of this church when he said:

"Life is an Inn, with a good host, fine wine, and a warm place before the fire. But in God's good time, things come to part us, and turn us out, and set us on the road again. Only the dead stay where we leave them.

"So let us join hands and help one another. For today we are here, and tomorrow we must go *on* — together!"

— R. M. Karapetoff Cobb

Letter from Britain IV

Henry F. Pommer

IN British army messes and college dining halls, there is a strong convention not only against indecorous mention of a woman's name, but also against mention of a controversial topic in religion or politics. In the rest of Britain, however, controversy is usually given a free field, and is often encouraged and admired.

Government economic policy is one example. Whereas the major parties in the United States largely agree on what policies should be followed and focus disagreement on who is to control administration, in Britain a wider gulf separates the Tories from the Socialists. The Tories wish to minimize restrictions on private capitalism; the Socialists take a position such as was recently expressed by Aneurin Bevan. He does not want the government to control the entire economy of the country, but to own its vertebrae: at least banking, transportation, fuels, and steel. This ownership is desirable, he says, because through government the people should arrange their purposes in a plan of priorities and then have the power to execute their plan. For example, he believes that the first claim on national resources is the health of all citizens. If private interests are ever in conflict with the public plan, the private interests must yield.

Defense policy is a second area of major controversy. In this case, the Tories and Socialists are not far apart, but their reliance on H-bombs and rockets is vociferously challenged. Late last year, for example, Commander Sir Stephen King-Hall presented over the B.B.C. his proposal for scrapping all arms and preparing for non-violent resistance in case of invasion. More recently, commercial television produced a play by J. B. Priestley on the horrors of nuclear warfare and the responsibility of ordinary voters to oppose present policies. Bertrand Russell heads an active group of clergymen, Members of Parliament, and professors who are urging Britain to halt the manufacture of nuclear weapons whether or not other countries do so.

Economic and military policy should be major concerns of religious people. More closely related to their conventional concerns, however, is psychical research. For decades, this has been pursued more vigorously in Britain than in the United States, and has been more respectable in academic circles. The Cambridge University group, the president of which is the distinguished philosopher, C. D. Broad, attracts large crowds to its programs. At one of these, the vicar of the University Church spoke of his experience and research in telepathy and communications with the dead; at another, an address was given by a noted sensitivist. No one denies that there is a great deal of quackery in this area. But the intellectuals of Cambridge see that it is not all humbug — particularly in thought transference among the living and in psychical healing — and some intellectuals are actively separating the wheat from the chaff.

Finally, there is open and dignified controversy about religion. Here again, the British Broadcasting Corporation plays an important role, either in spite of or because of its monopoly on radio programs. Services are broadcast from Catholic, Congregational, Methodist, Unitarian, and other churches, though by far the greatest number is from the Church of England. Music and drama are used — for example, Berlioz's *The Childhood of Christ.* But what seems most praiseworthy is the variety of talks and discussions. They are always frank, intelligent programs, and in recent months, have ranged over Christian attitudes towards war, divorce, Buddhism, and a series, *Why Don't the Churches Unite?* They have even included *How to be an Agnostic* and *On Remaining an Agnostic,* by two university professors who are skeptics.

It would be a waste of time, and no contribution to international good will, to try to measure whether freedom of discussion is more widely used in Britain or in the United States. But awareness of how it is used in one country may provide suggestions for its fuller use in the other. The important task is to have this freedom used with more and more frequency and responsibility. It is a task which has unusual appeal and urgency for believers in liberal religion.

People, Not Things Most Important

Robert Cummins

President Eisenhower refers to this program of technical assistance as being, "an indispensable part of a realistic and enlightened national policy, directed towards the fixed and unwavering objective of a just and enduring peace."

AMERICANS, generally, are more or less aware of the fact that their country, in many ways, is aiding other countries. It may not be as true generally that all who are aware of this fact possess an understanding appreciation of the philosophy prompting such aid. For this reason, it may be well to speak of *philosophy, — the* philosophy undergirding the project described, and, to an extent at least, perhaps the whole of our United States program of technical assistance.

"Ours is a time when great things must again be dared in faith." The words are those of President Eisenhower, spoken in the summer of 1954, in addressing the Assembly of the World Council of Churches.

Peoples of the world are hungry for peace. Obviously, this deep and widespread urge should be encouraged. But there is danger that, in their desire for peace, people merely long for a time when the free world can be "free from worry." Peace is not just the absence of war. *Peace is a state of being in which mutual interests between nations are developed. Action is mandatory!*

People are prone to ask why we give technical and economic assistance to other nations. They wonder what our motives are. The answer, in great measure, is in the hearts of our people. America has always demonstrated readiness to respond to cries for help, whether issuing from home or abroad. Anywhere in the world, let tragedy strike, be it fire, or flood, or famine, America responds as though by instinct. This spirit of benevolence is commendable, as it is obvious; but there are considerations less apparent.

It is to our own interest, as it is to that of other free nations, that we band together in order to attain mutual ends. The future of the United States of America and the future of the free world are interdependent. That each and every one of the other free nations grows in strength and vitality and equips itself to benefit fully from opportunities which lie ahead is to our own self-interest. The stronger the individual player, the stronger the team; and the self-interest of each becomes the mutual concern of all.

America looks upon herself and the other free nations as *partners* in a common enterprise. She knows her representatives abroad are guests in sovereign nations; and she will go nowhere uninvited.

The British historian, Arnold Toynbee, tells us our time will be remembered "not for its horrifying crimes or its astonishing inventions, but because it is the first age since the dawn of history in which mankind dared to believe it practical to make the benefits of civilization available to the whole human race."

It goes without saying that our country is giving support to the plans of many nations for their own development, both economic and cultural. Sharing techniques creates conditions attractive to many investment sources; and such growth will be of mutual benefit, since progress at any one point tends to induce progress generally.

Conditions of life in vast areas of the world present a formidable challenge to the entire free world. Underdeveloped areas of Africa, Asia, and Latin America contain two-thirds of the population of the free world. Average incomes are but a fraction of those of the people in the more highly developed areas of the world. They have an average life expectancy of thirty-six years, compared with sixty-seven years in the developed areas. They have an average illiteracy rate of seventy per cent.

In many of these areas, poverty, misery and oppression are ancient and familiar conditions of life. The people of Asia, Africa and Latin America are no longer willing, however, to accept the hardships of the past as being natural and inevitable. They know that progress is possible and they are willing to work for it. In this situation, individuals and nations often

become susceptible to the blandishments and false promises of dictatorship, but the prospect for continued independence and freedom, so recently won in many of these countries, remains good if economic and social progress can be made.

In order *to make such progress at a rate sufficient to sustain their confidence in their free institutions, these people desire and need capital and technical skills.* They need additional help to learn modern methods of agriculture and to obtain water for their lands; they need help with their educational institutions. They need the facilities of modern transportation — roads, railroads and harbors. They need electric power facilities, hospitals and health services, trained research and extension workers, adequate communications systems and, indeed, all the basic knowledge and abilities necessary to the functioning of their governments and economies.

As a people, we do not wish to stand aside from this struggle. It is our interest as a nation to help these nations help themselves. We must deliberately press forward in this spirited effort to make the benefits of our scientific advances and industrial progress of use in the underdeveloped areas.

Ask officials of almost any country in the world what the principal responsibilities of their governments were before the war. Almost invariably their answer will be: Maintenance of law and order, and collection of taxes. Ask these same officials about their governments' present responsibilities, and their answers will come back with equal unanimity: Growing more food, building more schools, digging more wells, eliminating malaria, ridding the countryside of tsetse flies and rinderpest, building roads to help get village goods to market. What more convincing evidence could there be of the momentous changes now taking place! It is not surprising that the new awakening has profound political implications.

Before the war, things were done *to* peoples of the underdeveloped countries. More recently, things were done *for* them. *The task now, however, and our challenge, is to do things with them.* If a partnership is effected between America's capital and scientific know-how and the human and natural resources of the underdeveloped countries, the future may be infinitely more prosperous and satisfying for America as well as for the underdeveloped countries.

We can and should help promote this essential partnership which will serve to enlarge the areas of freedom and material well-being for men everywhere. In fact, this objective is ethical in character. And, too, it may hold for us something of a warning, since the strategic metals, for example, will remain available to us over a period of time only if the strategic peoples of the underdeveloped countries remain our friends.

In the manufacture of an American automobile, 184 different materials are used; and, of these, 38 are *imported.* The U. S. has 6% of the world's population, the free world as a whole more than 65%. The U. S. relies upon foreign countries for 100% of our natural rubber, 100% of our tin, 99% of our chromite, 95% of our manganese, 72% of our tungsten, and for a large portion of many other commodities essential to our military strength and economic well being. We export 30% of our wheat and cotton, 25% of our tractors, 11% of our machine tools.

Peoples of the world progress to the extent they share their experiences in meeting life's problems. A discovery by a rice planter in Thailand benefits a man in Brazil. The Brazilian, in turn, improves the technique and so increases still more benefits accruing to the Thai discoverer. *This is the essence of technical co-operation.* Throughout its history, our country has held open the door to skills and experiences of all peoples; and today our society benefits directly from the contributions of the Japanese scientists, Indian agriculturalists, Egyptian irrigation experts, European technicians, and so on.

President Eisenhower refers to this program of technical assistance as being "an indispensable part of a realistic and enlightened national policy, directed towards the fixed and unwavering objective of a just and enduring peace." Through it, as we have seen, we help increase economic strength and the general well-being of our friends abroad. This is the means by which we bring our technical knowledge to people who ask our help in developing their economies, in producing the food, in providing the education, in creating the health necessary to the better life they seek. Through this program we help accelerate the economic development of nations struggling to advance and whose continuing progress is of deep concern to us. Through it, we are able to encourage economic progress, political stability, and growth in freedom and independence.

We are closer to the rest of the world today, more dependent upon it, more deeply affected by what goes on in it, than ever before. Our future is directly and intimately affected by events which will take place, which are now taking place, in distant lands on other continents. New events and situations have made it important that we turn our efforts toward *helping to shape events for peace and progress* in this hemi-

sphere, in Europe, in the Near East, Africa, and the great areas of Free Asia.

Employment of military power, violent revolution and subversive infiltration has subjected hundreds of millions of persons to domination. In five short years between 1945 and 1950, fourteen nations in Europe and Asia, covering over five million square miles and including more than seven hundred million persons, were required to learn and practice undemocratic ways. But employment of military power, violent revolution and subversive infiltration are most likely to succeed where there is want of economic and military strength, where there is political disorder and social disunity, where democratic institutions are poorly developed, and where there is lack of awareness of the sweeping consequences of dictatorship. And, conversely, these methods are least likely to succeed in a country which is prosperous, well-governed, united, devoted to liberty, democratic and alert to the virtues of a way of life based upon human rights and responsibilities.

Undemocratic ways stand to lose eventually by anything that benefits an underdeveloped nation economically. Such assistance may not breed gratitude, and it assuredly does not produce military alliances. Our far-flung aid programs since World War II have produced neither. What they have done, and do do, however, is help build economic strength and thereby contribute to political stability, strengthen insistence upon national independence and create conditions out of which a love of freedom *can* grow. Our present United States approach, which leaves a people to develop along lines of their own true self-interest, is bound in the long run to be the sensible approach, — psychologically sound, socially acceptable, and morally right.

Senator Theodore Francis Green of Rhode Island, in reporting, January 13, 1956, his Study Mission covering eleven countries of the Far East, South Asia, and the Middle East, pointed strongly to the need of less emphasis upon supplying equipment and more upon *training people.* "(One of the principal problems facing these countries) is the lack of trained craftsmen of all kinds. The United States can make a great contribution by constantly emphasizing the fact that *people,* not things, are really important."

Adult foreign technicians of all professions are being brought to this country by our Government and given training in our American knowledge and skills. Approximately two thousand, five hundred are here now; and, since 1942, at which time the program was instituted, there have been about thirty-eight thousand, seventeen thousand of this number coming from the fifty-one underdeveloped countries.

It becomes obvious, therefore, that we Americans, through our Government, are making a major investment in an attempt to raise the world's standard of technical competency.

These thousands of technicians are being brought here for further education and training in the full expectation they may more effectively contribute to the economic and cultural development of their several countries. And, by reason of this experience, they return to their homes more favorably disposed toward the United States of America.

The desired effectiveness of the program became imperiled, however, when, following departure for their homelands, adequate *continuing* friendly professional contact was not *maintained.* There is such a splendid potential here, both in terms of building a world-wide backlog of good will and in the mutual sharing of knowledge and skills, that it seems a pity to invest millions of dollars annually in training these persons, when so little more is required to make possible an effective *continuing* contact. Such contact could prove to be of inestimable benefit to the technicians themselves, to the people of their respective countries, and, at the same time, further United States self-interest abroad. Furthermore, it would contribute toward the very basic need of encouraging in the underdeveloped countries growth of free institutions.

To *fill* this tragic void, then: this is the concern of leaders in our Government today.

While an ongoing program of follow-up has been in the making for some time, the present project utilizing services of American professional associations was authorized late in 1955. Numerous professions are involved. The task is to provide these foreign technicians the type of continuing contact needed with their professional colleagues. Essential to the program, therefore, are services United States professional associations are peculiarly well qualified to render; and the program is based upon the assumption that, once interested, these associations will cooperate wholeheartedly.

There may be as many as two thousand or more American professional societies. It was obvious that all societies could not be used, and should not be. Approximately a hundred are now in use; more may be added as the need arises. Selection of these societies is made as a result of recommendations submitted by as many as two hundred persons: representatives of the various agencies of Government having responsibility for training the technicians while they are in

the United States, training officers of USOMs (United States Operations Missions) who usually have personal knowledge of them, and other United States professionals — all of whom are directly affiliated with, or possess accurate information concerning, our United States professional associations.

The project at present includes only those technicians brought here by the International Co-operation Administration. Furthermore, it includes only those from the fifty-one underdeveloped countries, which excludes Europe, except Greece and Turkey. Need is more immediate, of course, in the underdeveloped countries, and help from professional associations already established and operating in their own countries is available to technicians in Europe.

In launching the project three years ago, it was thought wise to learn through experience; and, as a means to this end, a pilot group of technicians was selected from a limited number of fields of activity, thus involving but a small number of United States professional societies. Areas of greatest human need were decided upon: public health workers, nurses, home economists, public administrators, soil conservationists, foresters, and statisticians, — about two thousand, five hundred in all. And, for these, seven societies were selected:

American Public Health Association; American Nurses' Association; American Home Economic Association; American Society for Public Administration; Soil Conservation Society of America; Society of American Foresters; American Statistical Association.

Another group was drawn up for use in the second stage. In like fashion, the plan added group after group of societies until all foreign technicians trained in the United States under International Co-operation Administration (or its predecessor agencies) had opportunity to enroll. Response of the technicians themselves, of course, is entirely voluntary. They may elect to participate, or they may not; the choice, in any event, rests with them. It is hoped, with the passing of time, to make the circles of inclusion ever larger, so that, in addition to technicians trained in the United States by ICA, there might be included those brought here and trained by industry, by colleges, universities, and the great foundations.

After giving the matter painstaking study, it was decided, for their part, the technicians in order to participate should be called upon to pay directly to their respective United States professional association a nominal fee (in most cases the equivalent of from one to three United States dollars). It is recognized that incomes of persons in the underdeveloped countries are scarcely comparable to United States incomes. In some of these countries, for example, an experienced commissioner of education may be receiving compensation less than that received in the United States by a beginning teacher in the primary grades. A cabinet minister may be paid less than American stenographic help. The United States Government, therefore, feels compelled to pay the major portion of the costs involved. Fees paid by the technicians are really token sums in amount such as take into consideration the local economy and, at the same time, are fair to the technicians. That they should contribute as they are able is deemed psychologically sound, serving to maintain dignity and self-respect. Amounts were determined only after consulting USOMs in ten areas of the world possessing differing levels of economy, and a study made of comparable incomes of Americans and foreign technicians in the same fields of activity.

Agreements are drawn by ICA with each of the hundred or more professional societies requiring services of a specific nature to be rendered, although the societies themselves, because the Government assumes they know best just what should be done and how, are encouraged to use their own imagination and initiative. Minimum services required by the Government are: (1) the granting of some status of membership, depending upon provisions of constitution and by-laws, and an attractive certificate or card indicating this status; (2) subscriptions to the society's journals, bulletins, and other publications supplied state-side members; (3) replies to requests of a professional character and data relative to other United States publications in the field; and (4) assistance in the formation of indigenous organizations.

Initially, these agreements between ICA and the professional societies cover a period of three years, ICA paying the societies the difference between the amount paid by the foreign technician and costs to the society.

Every effort is made to stress the importance of the individual, and, through practical professional channels, to afford him proof conclusive that the American people are interested, concerned, and wish to help him. The ultimate goal is obvious: to link, in fellowship and mutual sharing, persons within a given field of activity, — to link them on a world-scale basis, rather than on national lines.

ICA's American Professional Societies Project is a worthy witness to America's conviction that people, *persons,* that is, are important.

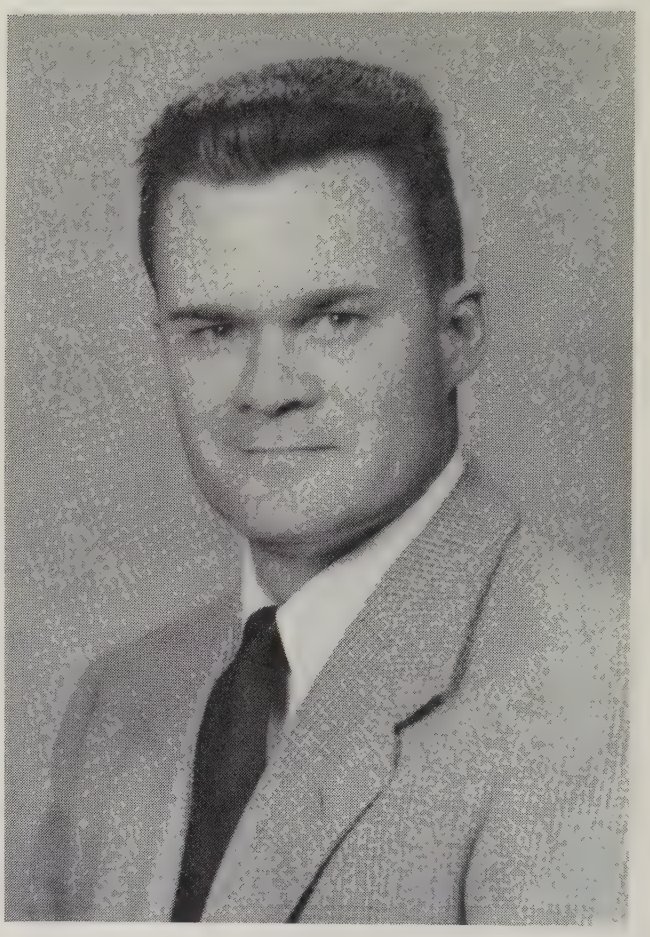
PLUMB LINE

"Behold, I will set a plumbline in the midst of my people."

THE Bible tells of five different plans for salvation; five ways in which God attempted to perfect man; four failed, one is succeeding. The first is in the Garden of Eden; salvation by innocence. But, innocence inevitably falls before temptation. The second attempt is by direct divine participation; by divine word given to the patriarchs. But the people would not listen, and even patriarchs err. The third attempt is by the construction of a perfect nation, which, in its perfection, would lead all nations to God. But, despite the proddings of the prophets, Israel stubbornly refused to be perfected. Furthermore, the perfection of nations depends upon the perfection of the persons who comprise them. So the fourth plan is instituted; the thrusting into history of a perfect man, who, in his perfection and yet complete humanity, would show God's way and win all persons to their perfecting. An overwhelming portion of the Christian Church still holds that this last plan succeeded; that Jesus is the means of salvation even today, either by his continued spiritual existence or by his second material coming. In this, their gospel is incomplete, just as surely as is the gospel of the orthodox Jew who still looks for a perfect Israel to save mankind. The rejection of Jesus in his day, demonstrating that man cannot be won to salvation by example alone, makes necessary the effecting of a fifth plan. It is announced by Jesus (John 14:16ff) as the coming of the Holy Spirit. Jesus is still to be the model of perfect man, but man must be impelled toward him. Henceforth, God will no longer lay siege outside of man; he will establish a divine fifth column within him. ". . . he dwelleth with you and shall be in you." Jeremiah (31:31ff) predicted this as the "new Covenant," in almost the same language as is used by John. "I will put my law in their inward parts . . . and they shall teach no more every man his neighbor . . . for they shall all know me." In Acts (2:1ff) there is given the recounting of the coming into effect of this last and only successful plan of salvation, thus completing the gospel story. The gospel question "How does God save man?", is answered. God "saves," i.e., successfully completes the creation of every man, by the divine spirit in every man which moves him unceasingly toward his perfecting.

— CRITERIUS

NEW DIRECTOR, UNIFIED APPEAL



LeRoi Dixon

The Rev. Philip R. Giles, South Weymouth, General Superintendent of The Universalist Church of America, announces the appointment of LeRoi G. Dixon, St. Louis, Missouri, as director of fund raising activities for the denomination. The appointment is part of the Four-Year Universalist Advance Program calling for a twenty-five per cent increase in the areas of finance, membership, church attendance, church school enrolment, establishment of new churches and service to others.

Mr. Dixon has directed fund raising programs for the Boy Scouts of America, the Greater St. Louis United Fund, Inc., the Haverhill (Massachusetts) Community Chest and the Methodist Church of Iowa.

Mr. Dixon's office will be located at the national headquarters of the Universalist Church, 16 Beacon Street, Boston.

DO YOUR FAIR SHARE NOW

AS this number of the *Leader* reaches its subscribers less than two months of the current Universalist Church fiscal year remain. The monies asked for in the Unified Appeal must all be in by June 30, if the Church is to balance its budget as its fiscal year closes.

It is cheering to report that in mid-April the receipts were ahead of those of last year. This is partly due to the fact that more churches are making their contributions in monthly or quarterly payments than in former years. This practice costs the churches no more and it does reduce the cost to the national organization as well as reducing the anxiety of the hard-working staff members of this department.

The good word to all individual Universalists and local churches who have not yet done their fair share is please do it and please do it now.

GROWTH, A GROWING QUALITY OF UNIVERSALISM

IN January, we wrote in these columns our belief that growth is the master word for Universalists in 1958. The statement was based on observed facts over the last decade of traveling about among Universalist churches. Indeed, we are convinced that growth is one of the most significant facts about Universalists at present as it has been for some years.

Recently a reader, commenting on the January editorial, indicated that he regarded it as a pleasant bit of morale building only. We do not engage in that sort of propaganda in this journal. In truth and plain everyday fact, growth is now and has been for some years one of the most significant facts about Universalists. Here are some recently garnered facts from a survey of Universalist churches as yet unfinished. To this incomplete survey, one hundred and fifty-eight Universalist churches have so far replied. One hundred of these churches report gains in church school enrollment. One hundred and two report the use of the Beacon curriculum of religious education material.

During the period 1952 through 1957, forty-two of the reporting churches state that they have enlarged their plants. Twenty-four churches report that they will need more space in 1958. Eleven have building programs scheduled for 1958 and twenty-one plan to build in 1959.

Verily, growth is an observable quality of contemporary Universalism. Thinking about this and thinking of these recent encouraging *indications of increasing growth,* we recalled a considerable number of stories and pictures which we printed in the five years *before* 1952. These stories and pictures were of the dedication of new church buildings or rebuilding and enlarging of old plants in areas from California, through Minnesota to New Jersey and points north and east. Our recovery from the slump of the twenties and the early thirties did not start yesterday. It has been progressing through hard work and great loyalty for a considerable period of years.

About it all one can say quite honestly (and indeed, happily): Growth is a growing quality of this mid-century American Universalism!

ADVENTURES IN BROTHERHOOD*

FOR the generation of young adults who do not remember the beginnings of the National Council of Christians and Jews, the reporter editor James E. Pitt's book, *Adventures in Brotherhood,* is most useful reading. It is, of course, good and useful reading for all of us. This is not a new book. It was published in 1955, however, so is nearly up to date.

We were glad to be reminded by Mr. Pitt that the NCCJ had its earliest beginnings in 1908 among concerned members of the National Religious Education Association then, "composed chiefly of liberal Protestants, a small number of Reform Jews and somewhat fewer Catholics." Certainly, however small they were in numbers, those folk started a very great movement in the land. We remember the courageous and far-sighted leadership of the later group that carried on the work, among them the Protestants, Charles Evans Hughes and Dr. Cadman; the Jews, Roger William Straus and Rabbi Silver; the Catholics, Judge Victor Dowling and Professor Carlton J. H. Hayes.

What began with pioneers like those just named was first a small and no doubt weak but completely sincere and prayerful gesture. In 1934, the first Brotherhood Day was observed. Now, the National Council of Christians and Jews plans and carries out a year-long program of education for brotherhood. Brother-

**Adventures in Brotherhood,* by James E. Pitt.

hood Sunday, Brotherhood Week, Brotherhood month are but a few of the occasions every year when the NCCJ calls attention to its constant activity. This activity is the educational approach to healthy relations between members of different races and religions.

Through the years, Universalists generally have given practical support and in many areas, leadership to the work of the National Council of Christians and Jews. In New England, two Universalist laymen will be long, long remembered for such leadership. They were Victor A. Friend of Melrose and Charles P. Ladd of Everett. Like many other Universalists, these two great laymen saw in the NCCJ one practical expression of the brotherhood which is at the heart of Universalism. To the movement, therefore, they gave generously of their time, their unusual ability, and their money.

UNOFFICIAL AMBASSADORS

HOWEVER unofficial his journey, every American who travels abroad is in practical fact an ambassador for his country. All Americans readily agree to this fact. Unhappily, not all Americans live up to its requirements.

A recent sojourn in Bermuda for the purpose of resting up from the rigors of last winter gave this editor a close-up view of hundreds of young Americans abroad. We arrived at the beginning of "College Week." Delegations of American students from many of our colleges swarmed over the beautiful Bermudian landscape.

For the most part, we can honestly say that we were proud of our young fellow countrymen. They were a healthy and wholesome lot, good ambassadors of America. Some few fell beneath the standard of courtesy and consideration which every American abroad should manifest. Others were a source of worry and concern, both to native Bermudians and older Americans, by the manner in which they sped over the left lanes of narrow and twisting roads on rented motor bikes. The accident rate was high and involved Bermudians as well as Americans. For this, we do not blame our youngsters directly. In fact, no one is directly to blame. It is obvious, however, that the youngsters need more serious briefing on their responsibilities in traffic than they seem to have had to date. Perhaps, it is not too much to say that college officials, parents and Bermudian government officials all have a responsibility in this area.

The first and principal responsibility for all manner of relations between Americans and their foreign hosts, however, rests with the Americans. We cannot avoid being ambassadors of our country when we are abroad. We must all try to be good ambassadors.

THE FAITH OF A UNIVERSALIST*

"THE Faith of a Universalist" by Dr. Robert L'H. Miller is a paper-bound book of eight chapters of well-thought-out and sharply written discussions of the basics of our liberal religion. The book is accompanied by a teaching guide by Royal Cloyd appropriately titled, *A Faith in the Making.* Both booklet and guide sell for the very modest price of thirty-five cents.

The Faith of a Universalist is a tool of the second phase of our Church's "Operation Advance." A very good tool it is, indeed. Our only regret is that Dr. Miller did not have more space to expand on his excellent chapters. All who use *The Faith of a Universalist* conscientiously, will grow in their Universalism. We may agree or disagree with Dr. Miller, but in either case, his chapters will stimulate our own thinking and so intensify and deepen our own Universalism.

**The Faith of a Universalist,* Universalist Church of America, 1958. Pamphlet and Guide, 35 cents.

This is the purpose of worship: to cleanse the heart of all its hatred, fears, guilt. The words of the psalmist are true, "Create in me a clean heart, O God, and renew the right spirit within me." there is nothing that burdens the heart more heavily than to let it be filled with the demons of hostility, guilt, fear and inferiority feelings. And there is nothing that can lift the heart more truly than release of these feelings. This has always been the justification for worship, its utter need in the lives of all human beings.

— GILBERT A. POTTER

All of Us Are Poor, poorer than we need to be spiritually. If things are not going too well with you, you may not need a psychiatrist. Maybe you are starved spiritually. Maybe you need to go to church more often, maybe you will find help in daily reading and prayer, perhaps a talk with the minister. All of us could handle the problems of life better, if we would use the sources that are available to us for wholesome nourishment of our spirits.

—WALLACE GRANT FISKE
in West Hartford Universalist Leader

Reactions Of Our Readers

CRITICIZES PATTON

To the Editor:

The Rev. Kenneth L. Patton writes about *The Spirit of Universalism* — as he sees it. The article is extremely well written, as is the case with this type of thing in general. The Germans have a word for it; it is "Erguss." Sounds fine, says all the wrong things and stirs up hornets, as a rule.

Ken Patton's "Erguss" would certainly make me leave the church to which I have been faithful for over twenty years now, ever since I left the German Lutheran-Evangelical Church, if his were the spirit of Universalism today, in all or even most of our churches. And the new "material" from No. 16 is no better. How can one have a church which permits under one roof theists, humanists, and agnostics?

—Knut Halle

Staten Island, N. Y.

CONFIDENCE IS NOT COMPLACENCY

To the Editor,

In a recent issue, someone makes some derogatory remarks about the time spent in learning gift wrapping, and wonders whether the bomb that "wipes us off the map" will come gift-wrapped.

This remark just triggers into words a thought that has been smouldering in my mind for some time. It seems to me that we (meaning the average citizen) are far too much filled with anxiety about the possibility of being wiped off the map. Certainly, there is a remote possibility of its happening, and we should recognize that fact intelligently and insist that those people who are charged with the responsibility of working to prevent it, in one way or another, do what they can to that end. And, of course, each of us can do his small share toward increasing good will among all people, foreign or otherwise, which we should do in any case.

But why let it dominate one's entire existence? Why discourage the little amenities, such as gift wrapping, which, cumulatively, do so much for gracious living? Why not give the Russians the benefit of the doubt, except for the precautions mentioned, and live our lives otherwise as though such threats did not exist? Certainly, in that way, life would be far more satisfying than if we let fear be on our minds constantly, influencing all our thoughts and actions, and depriving us of the normal pleasures of life. Then, if we are wiped out prematurely, we will at least have lived as abundantly as possible. What more do we want?

It is only common sense to take reasonable precautions against a possible danger, but it seems to me that any religion worth having should inculcate a certain serenity of mind, and confidence in the long-range future, which I, for one, would not call complacency.

— Perry A. Brick

Danbury, Conn.

ENJOYS THE LEADER

To the Editor:

Kindly send me a copy of *Religion Can Make Sense* by Clinton Lee Scott. My check is enclosed.

Also, I want to tell Dr. Lalone and the others on the staff of *The Universalist Leader* that our family thoroughly enjoys the publication and looks forward to reading it each month. I fear that not enough of us make known to those responsible just how much their efforts do mean to us.

—Robert J. Schiek

Joliet, Illinois

COMMENDS LEWIS PROGRAM FOR PEACE

To the Editor:

For my money, you cannot have too many articles of the caliber and content of the one by H. Michael Lewis, entitled, *Program for Peace.* I think Mr. Lewis is to be commended for his suggested program for the United States and the United Nations.

— Theodore A. Webb

Haverhill, Mass.

CRITERIUS STIRS "TENSION OF ASSENT AND DISSENT"

To the Editor:

Absolute sovereignty may indeed fill the requirements of consistency, for any concept of God, and yet fall short of the requirements of relevance to the complex world we live in. I feel a curious tension of assent and dissent on reading Criterius' orthodoxizing of Universalism. I think what I object to is the setting of Universalism and liberalism apart, even as potential opposites. My sense of Universalism implies a justification of the "faith in honest doubt," even when that doubt is directed at the specific Universalist proposition. This to me seems simultaneously to be essential liberalism and essential Universalism, and therefore I cannot conceive of either one without, sooner or later, the other accompanying it. (See enclosed statement "Thoughts on Joining the Church.")

— Walter Royal Jones, Jr.

Gloucester, Mass.

Editor's Note — Mr. Jones' stimulating essay, Thoughts on Joining the Church, *will appear in our June number.* — E.H.L.

FROM AN INDEPENDENT IN THE FIELD

To the Editor:

I wish to compliment you on expanding the magazine with a little more variety of news. I think your magazine is the best means of spreading liberal religion. If it is newsy, it helps a lot.

And here is another thought from an independent in the field. After much meditation, I have come to the conclusion that it is just as well that the Universalist and Unitarian Churches do not unite. You are more theistic and deistic and it takes some of that. In other words, when you get too far beyond your issue, you kill your issue. At the same time, I think it is all right to have the Liberal Council of Churches up at the top.

— Grant W. Soule

Clearfield, Utah

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

A YEAR TO REMEMBER

In 1956, the Clara Barton Birthplace Camp had what appeared to be one of its most successful seasons. More diabetic girls than ever before were enrolled, the medical and camping programs were under the direction of an excellent staff. Universalist women were proud of what they were able to do for diabetic girls and pleased that the camp facilities were being used to the utmost. Toward the end of the season, however, our own observation, corroborated by a camp inspection and health authorities, convinced us that the physical plant itself was scarcely adequate.

The pond, constructed in 1949, did not meet modern health standards nor was swimming in it the pleasant diversion it had been at one time. Overtaxed utilities systems created serious health hazards. Even the buildings, though of sound construction, were not adequate for the increased enrollment, the expanded program, and the higher standards set by the American Camping Association.

It was evident that the Clara Barton Birthplace Camp had reached a crossroads in its history when it must go forward or fall behind. There was no doubt in the minds of the members of the executive board and the camps committee which it should be, and as soon as the camping season was over they took the initial step in what was to become a major redevelopment program.

In the early fall of 1956, Mr. Claude A. Roys, an authority in the camping field, was invited to make a survey of the Clara Barton Camp and to recommend such changes and improvements as he felt were advisable. Mr. Roys reported that in his opinion the present site was entirely adequate to accommodate eighty-five campers at a time, a number which he believed to be a satisfactory administrative unit for our medical camp. Upon these two premises, Mr. Roys based his recommendations for improvements in the buildings and grounds.

In 1957, the Clara Barton Birthplace Camp was to celebrate its twenty-fifth anniversary as a camp for diabetic girls. Confident that Universalist women would support any effort that would insure the future of the camp, the executive board voted to raise the necessary funds to make the improvements which had been recommended and fixed the goal at $25,000, or $1,000 for each year of the camp's history. The Flag Day program on June 14, when the results of the fund raising effort are to be announced, will mark the official ending of this anniversary observance. In the meantime, what has been accomplished this past year in the way of improvements? What still remains to be done?

First, we should like to report briefly on the Anniversary Fund itself. Mrs. Benjamin B. Hersey, president of The Association of Universalist Women at the time, became chairman of the Anniversary Fund Committee and her initial letter about the proposed program appeared in the March 1957 *Bulletin*. Mrs. Daniel L. Taylor was appointed chairman of the Silver Anniversary Teas which she had suggested as one way in which groups might secure their contributions. A letter from Mrs. Taylor was mailed to all state and local presidents shortly after Mrs. Hersey's letter appeared and this was followed by subsequent Silver Tea releases. The several members of the Anniversary Fund Committee wrote personal letters to people who it was thought might wish to contribute to the Anniversary Fund. And within the last two months more letters have been written to Universalist women in the hope that the total sum realized from smaller gifts might be sufficient to realize the goal of $25,000. How successful all of this has been, we shall know on June 14. This we do know, that Universalist women and many kind friends have responded generously as they always do when there is a need to be met.

Shortly after the Anniversary Fund goal was announced, a gift of $5,000 for a new infirmary came from a Foundation through the good auspices of a member of the Diabetes Camp, Home and Hospital Fund Committee, who was interested in what we were attempting to do. It seemed quite fitting that the first of the new buildings at a medical camp should be one which would improve the medical facilities. The new infirmary, completed before the 1957 season began, includes the dispensary and doctor's office, infirmary rooms, an isolation ward and living quarters for the three nurses.

The former medical building was also remodeled, the space made available by the removal of the infirmary to its new quarters being converted into staff bedrooms and lavatories. The campers lavatories and the laboratory both located in this building have also been improved. The work was begun last year and by the time the 1958 season begins, the renovation will be completed.

One of the major undertakings was the reconstruction of the pond and the redevelopment of the wooded area around it. Since the pond presented a serious health problem, the Executive Board and Camps Committee voted to have this done early in the spring of 1957, even though the contributions to the Anniversary Fund had scarcely started to come in. To cover the cost, it was voted to draw upon a fund which had been left to the camp for such contingencies as might arise, but which fortunately had been held in reserve.

That the pond would require extensive improvements was obvious to the Committee, but the project proved to be more of an undertaking than had been anticipated. The pond was drained, the bed thoroughly cleaned and regraded. The stream which feeds the pond was rechanneled to permit greater flow of water in the pond itself and the fine gravel bed through which the stream now flows serves as a filter. The old dam, of rather flimsy construction, was replaced by a new one built according to specifications of the state engineers. Heavy growth around

(Continued on page 128)

News of Churches and Church People

Dr. Seth R. Brooks, minister of the Universalist National Memorial Church, Washington, D.C., will be the speaker at the Massachusetts Association of Universalist Women's session at the annual state convention, Haverhill, Massachusetts, May 9, 1958. Dr. Brooks will speak on "The Might Have Beens' Religions."

For more than a decade, Dr. Brooks was the successful minister of the First Universalist Parish, Malden, Massachusetts so he is well known to Massachusetts people.

FERRY BEACH REUNION

The Ferry Beach Reunion was held at the First Universalist Church in Salem, Massachusetts, April 11, 1958. Despite an unexpected snowstorm, one hundred and thirteen Ferry Beachers, young and old, gathered for a delicious home-cooked dinner at 6:30. People came from Massachusetts, Connecticut, Maine and New Hampshire.

Stanley Rowland, president of the Ferry Beach Park Association, presided and called on representatives of the various institutes to describe their programs for the coming summer. The summer opens July 3 with a Ministers' week end and leadership training course, and closes with Youth Lab on August 23-30. In between there will be a Maine Week, Camp Seabreeze, Family Week, Association of Universalist Women and Religious Education Week.

Edward Hempel reported receipt of over $200 from the dime banks to "paint the Quillen." He also emphasized values of taking out a life membership in the F.B.P.A. for $25.

Following the dinner, a meaningful worship service was conducted by Dr. Arthur Webster, minister of the Salem church.

For entertainment the alumni of Ferry Beach presented the play, *Campus Brides.*

— Alice M. Harrison

NEW YORK UNIVERSALIST MINISTERS MEET AT ST. LAWRENCE THEOLOGICAL SCHOOL

Atwood Memorial Hall at St. Lawrence University, Canton, N. Y., was the scene of the State Universalist Ministers' Spring Convocation, April 15-17. The general theme of the convocation, *Where Are We Going?,* was explored in the areas of Churchmanship, the Liberal Church and Minister in the Community, Religious Education and Church Extension.

Unit I on Churchmanship was presented at 8:30, Tuesday evening, April 15, by Willis Hull, chairman of the Board of the Binghamton Universalist Church. Following a coffee break, Unit II, the Liberal Church and Minister in the Community, was presented by Allan E. Marlick, attorney-at-law, Binghamton. The next morning, Dr. Ellsworth C. Reamon was moderator for the unit discussion on Churchmanship. The discussion unit on the Liberal Church and Minister in the Community was moderated by the Rev. Max A. Coots.

At the opening of the afternoon sessions, the Rev. Philip R. Giles, General Superintendent of The Universalist Church of America, presented the Four-Year Advance Program. Following his address, Mr. Giles directed the question and answer period on the program.

At the evening session, Richard C. Gardner, a teacher in the Campus School, State Teachers College, Oneonta, and a member of the Oneonta Universalist Church, presented the unit on Religious Education. John Joy, president, Elmira Unitarian Fellowship and Alfred J. Smith followed with the unit on Church Extension.

Thursday morning, Lucille E. Smith, director of Religious Education, Syracuse, N. Y., was moderator for the Religious Education unit and the Rev. Myles D. Blanchard, Church Extension Officer for New York State, moderated the discussion on Church Extension.

Ministers present were: Roscoe Bell, Floral Park; Myles D. Blanchard, Carthage; Paul N. Carnes, Buffalo; Maurice Cobb, Dolgeville, Secretary, New York Ministers' Association; Max Coots, Cortland; Howard Gilman, N. Y. State Superintendent; Harold H. Niles, Watertown; Wilbur Parker, Middletown; John Edwin Price, Oneonta; Ellsworth Reamon, Syracuse; Robert Sterling, Little Falls, president N. Y. Ministers' Association; Richard Woodman, Binghamton.

COUNCIL OF LIBERAL CHURCHES MAY EDUCATION CONFERENCE

Saturday, May 24, the Education Conference of the Council of Liberal Churches will be held. The conference will open at 9:45 A.M. in the First Church, Cambridge (Unitarian). Three addresses will be given by Gladys Gardner Jenkins, Robert L'H. Miller, and Dorothy Tilden Spoerl. Luncheon will be served at 12:30 P.M. in the Livingstone Stebbins Auditorium.

The afternoon session, beginning at two o'clock, will be given over entirely to workshop sessions. These workshops, numbering fourteen in all, cover the entire range of church school students and the conduct of church schools from administration to worship.

Parents, teachers and others interested in religious education who wish for more detailed information on the conference will receive it by writing to the Council of Liberal Churches, 16 Beacon Street, Boston 8, Massachusetts.

A.U.W.

(Continued from page 126)

the pond was removed back to about fifteen feet to prevent the pond again filling with decayed plant life which in turn attracts leeches. At the same time, the cleared area provided space for further redevelopment plans. Due to the 1957 drought here in New England, the pond never did reach the proper level last summer, although it was used for swimming after the first two weeks. Now, however, the pond is filled, the water is clean and crystal clear. It is wonderful!

In his survey report, Mr. Roys commented upon the excellent construction of the main lodge and what it would cost to build today, but suggested changes in the interior. This building provided space for the dining room, kitchen, offices, staff living room, some sleeping quarters, and lavatories. The dining room has been enlarged, the floor refinished, and new lighting fixtures installed, and now seats the entire camp without crowding. The kitchen was completely modernized and with its new stove, walk-in refrigerators, good storage room, and new equipment, it is a place where meals can be prepared efficiently and where it is a pleasure to work. The offices have been remodeled and a fine staff living room is located in the space formerly used for staff sleeping quarters and lavatories. Several other minor changes were suggested, all of which will be completed this spring.

The 1957 camp season brought a temporary halt in the redevelopment program, but as soon as camp had closed, the work was resumed.

Relocation of the camper cabins to the redeveloped area around the pond began while the snow was still on the ground. Early in March, a generous gift was received from Walter Adams, brother of Clara Adams, who is a member of the Committee. This made it possible to start work on a new director's cabin and to continue with other changes as well. The new cabin will be finished by June. The cabin formerly occupied by the director has been remodeled and redecorated for the doctor and his family. The original cabin (at one time a henhouse) is being preserved and will be used for storage of supplies and equipment.

One of the former camper cabins is being remodeled as quarters for the cook and a small cabin has been moved across the road from the main lodge where the "kitchen" boys will live.

Mr. Adams' gift made it possible to proceed with the modernization of the interiors of the relocated cabins which will bring them up to modern camping standards.

All buildings are being painted on the outside, each cabin having its door of a different color. With the completion of the proposed landscaping, the Clara Barton Birthplace Camp will be a "dream come true" to those who have followed the program from its beginning.

One major need remains — a new campers cabin. We have had to reduce the number of beds in each cabin to meet health standards. We may even have to use some tents again this year. But the new cabin *will* be built. We have the plans for it and the location, a beautiful wooded spot across the pond in the newly developed area where the contractors managed to save some beautiful birch trees when they were bulldozing.

There are other needs, of course — some improvements in the barn, a hard surface for the basketball court, and camping equipment. But they will come, too.

The Clara Barton Birthplace Camp, entering its second quarter century of service to diabetic girls, is indeed a "beacon light" for similar camps throughout the world. That it continues to shine proudly and confidently is due to the vision and loyalty and generosity of Universalist women and their many friends. Truly, the twenty-fifth Anniversary observance of the Clara Barton Birthplace Camp will be a year to remember.

—A.S.B.

HOLLYWOOD TENTH ANNIVERSARY CELEBRATION

On Sunday morning, March 23, 1958, at eleven o'clock, the Universalist Church of Hollywood, California, celebrated its tenth anniversary (the first service of the Church having been held on Palm Sunday, March 21, 1948). Highlights of the service were two selections by a fifteen-member outside choir (the Theo Verlyn Singers), recollections of the past and predictions for the future by members of the congregation, and an address by Dr. Sheldon Shepard (the Church's founding minister). Theme for the service was: *Modern Universalism and the Hollywood Church.* The Rev. Leland P. Stewart, the present minister, gave concluding remarks of past and future as well as officiating for the service itself.

Present were the largest number of persons ever assembled in the history of the Hollywood Church — some one hundred and ten altogether. Every seat in the chapel was filled, with the choir and about ten individuals outside. In addition, the church school classes were in session with their regular teachers. It was evident from the tone of the service that great expectations can be held for the long-range spirit and development in this area.

After the service, a special coffee hour was held with a large tenth-anniversary cake and beautiful decorations. Pictures of the first ten years were displayed in the social room.

NEW UNIVERSALIST

Born to the Rev. and Mrs. Harry M. Sherman of Swampscott, Massachusetts, a son, Randall Elliot, March 27, 1958.

THE UNITARIAN-UNIVERSALIST SOCIETY for ALCOHOL EDUCATION

invites readers of **The Universalist Leader** and friends to attend the annual dinner and meeting of the Society on Friday, May 23, at 6 p.m., in the Livingston Stebbins Auditorium of the First Church, Unitarian, Harvard Square, Cambridge, Mass. (8 minutes from Park St., Boston). Speaker: Dr. James H. Burns of the Massachusetts Council of Churches. Make dinner reservations ($1 a plate) by writing to:

Reservations Desk, 25 Beacon St., Boston, Mass. before May 20.

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CRACKLING

A passenger boarded a crowded bus and handed the driver a five dollar bill, saying apologetically: "I'm afraid I haven't a dime."

"Don't worry," the driver assured him grimly, "In a minute you'll have forty-nine of 'em."

— *Notes and Quotes*

* * * * *

The best insurance against automobile accidents is a Sunday afternoon nap.

— *Notes and Quotes*

INSTALLATION

GEORGE J. W. PENNINGTON was installed as minister of the White Memorial Universalist Church, Concord, N. H., Sunday afternoon, April 13.

Dr. Benjamin B. Hersey, Dean of Crane Theological School, Tufts University, opened the service with a presentation of *The Mission of a Universalist Church in Modern and Ancient Poetry and Prose.* The Rev. George J. Spencer presented *The Role of a Universalist in the Community.* The Rev. Philip R. Giles, General Superintendent, was the speaker for *The Participation of a Universalist Church in the Universalist Church of America.* The Rev. George J. W. Pennington, minister-elect, presented *The Function of a Universalist Church in the Evolution of Man's Values.* Following each presentation, the Congregation spoke in unison their affirmation of the principles presented.

The Installation Prayer was offered by Dean Benjamin B. Hersey.

Acceptance of the Mission on Behalf of White Memorial Universalist Church and Installation of the new minister were led by Mr. Kenneth C. Gridley, chairman of the Prudential Committee.

The Benediction was pronounced by the Rev. George J. W. Pennington.

A reception for Mr. and Mrs. Pennington and their family was held in the church vestry following the service.

CENTRAL CALIFORNIA UNITARIAN CONFERENCE MEETS

The Dean of the Stebbins Institute, the Rev. Howard Matson, will direct the annual conference of Unitarians and friends to be held this year at Asilomar, California, during the week of August 17-24. The Rev. Stephen H. Fritchman, of Los Angeles, and Melvin Murphy, director of the Mental Health Association of San Diego, will speak on the theme, *New Orbits for Religious Liberals.* A novel "two cycle week" for nine adult workshops has been planned to permit full-time conferees to attend two complete workshops during the week.

The theme speakers each will conduct one cycle of the workshop on *Growing Old Gracefully.* Other leaders and subjects are: *Growing Up Gracefully,* by Dean Dorothy Lipp, University of North Dakota; *Religion in the Home,* by Mrs. Miriam Gorton; *Fellowships,* by Dr. John Ornea; *Unitarian Ideas,* by the Rev. Harry B. Scholefield; *Unitarian History,* by the Rev. Arnold Crompton; *Social Action,* by the Rev. Harold Schmidt; *Solitude,* by the Rev. Horton Colbert; and a Music Workshop.

Two programs also will be conducted for younger children and the Junior LRY, by Mrs. Marghatta "Jo" Egenberger and Mr. and Mrs. Ernest Howard. Various societies of the Conference will conduct most of the evening firelight worship services, following an innovation of last year. Afternoons will be free, except for voluntary *Socratic* discussion groups who will meet on the sand dunes of the beautiful grounds of Asilomar Beach State Park.

Questions about the Stebbins Conference may be addressed to Edmond A. Radsliff, Registrar, 1152 Fallbrook Street, West Sacramento, California. Early registration is advisable, since by April 1, this year, they have topped those mailed in by June 1, last year.

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OBITUARIES

CENTURY-OLD UNIVERSALIST, MRS. SOUTHWORTH, DIES

Mrs. Nellie A. Southworth, born in Schuyler Lake, November, 1858, died at her birthplace, January 22, 1958. For over a half of the century of her lifetime, she served as an active Universalist leader. She had been both teacher and superintendent of the church school and for some years, a member of the choir. Inactive during the last few years of her life, she nevertheless maintained her interest in both church and church school work.

Funeral services were conducted by the Rev. Howard B. Gilman, State superintendent and the Rev. George C. Boorn in the Schuyler Lake Universalist Church.

FRANK HANOVER SIGLER

Frank Hanover Sigler died February 17, 1958 after a period of declining health.

Mr. Sigler was a native of Brooklyn, N. Y. where he lived most of his long life. He was born a Universalist and was an active member of the Universalist Church of the Good Tidings for many years. In Good Tidings, he served for several terms as trustee and secretary of the Board of Trustees. In 1945, he was appointed Deacon at the Chapin Home. During the latter years of his life after he had moved to Long Island, he attended the Floral Park Universalist Church.

Funeral services were conducted by Dr. Cornelius Greenway, minister of All Souls Universalist Church, Brooklyn, N. Y., on Wednesday, February 19, 1958, St. Albans, L. I.

Mr. Sigler is survived by one son, Howard.

STERLING CALLED TO LITTLE FALLS

The Rev. Robert Sterling has accepted a call to St. Paul's Universalist Church, Little Falls, N. Y. Mr. Sterling, who has served as the successful minister at Central Square, N. Y. for several years, assumed his new duties in Little Falls last month.

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CENTRAL FELLOWSHIP COMMITTEE

March 4, 1958: *Voted* to accept the transfer from Ohio of Rev. Eugene Navias.

March 10, 1958: *Rescinded* the vote of October 21, 1957, denying the right to perform the Christian ordinances to Everett W. Knight.

Voted to approve the action of the Vermont Fellowship Committee in granting to Everett W. Knight the right to perform the Christian ordinances as a lay preacher, so long as he shall serve in his present capacity as minister of the Derby Line, Vermont, Church.

Voted to waive notice to the Central Fellowship Committee and publication of notice of examination in the *Leader* of Rev. Jesse Roy Dom and Rev. John A. Hawkins.

Voted to approve the action of the Pennsylvania Fellowship Committee in granting the right to perform the Christian ordinances to Harry K. Means and Orren B. Alvord, licentiates.

March 18, 1958: *Voted* to dismiss from fellowship at his own request, Rev. Robert W. Campbell.

— ESTHER A. RICHARDSON, *Secretary*

UNIVERSALIST WOMAN'S ALLIANCE
Annual Meeting

The annual meeting of the Universalist Woman's Alliance will be held at Bethany Union, 276 Newbury Street, Boston, Massachusetts, Friday, May 16, 1958.

Richard F. Lufkin will give an illustrated lecture on *The Winterherm Museum of Americana and Longwood Gardens.*

Luncheon, seventy-five cents. For reservations, call Mrs. Dumas, CO 6-0240.

— MARION H. PIKE, *Secretary*

RHODE ISLAND FELLOWSHIP COMMITTEE

Renewed the three-year lay license of Mr. Arthur F. Braman.

Transferred the fellowship of the Rev. Edmund W. Beal to the Maine Fellowship Committee.

April 1, 1958.

HENRY H. SCHOOLEY, *Secretary*

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FERRY BEACH PARK ASSOCIATION LADIES' AID

Your continuous support and generosity to the Ladies' Aid have in the past made it possible for them to do many things toward the maintenance and improvement of Ferry Beach. Again we appeal! Will you begin to collect your articles for the Fair tables and mail them to

Mrs. Harvey Jenkins,
68 Hillside Avenue,
Melrose, Massachusetts.

After July 1, please mail articles to The Quillen, Saco, Maine.

— AGNES E. PETERSON,
Recording Secretary

MASSACHUSETTS FELLOWSHIP COMMITTEE

Mr. Harold B. Stone, Sr., Lay License renewed for three years, as of March 26, 1958.

The Rev. Ernest Sommerfeld dismissed from Fellowship at his own request.

Authorized the Ordination of the following: Mr. Robert E. Goodwin, Jr.; Mr. David M. Blanchard.

— RAYMOND M. SCOTT, *Secretary*
April 16, 1958

Parents are Real People — Small Ronald having arrived at the story-loving age, his mother read to him every night. One evening she was unable to find the book, so entertained him with an account of her girlhood on the farm. Ronald's eyes grew bigger and bigger as she told of wading in the pond, going berry picking, and riding a real live horse. "Gee mom," he sighed wistfully, "I sure wish I'd met you earlier!"

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